UHURU

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NATO ARMS BACK SOUTH AFRICAN WHITE SUPREMACY

Rosie Douglas

It was at the first Pan-African Congress that DuBois threw down his famous challenge: 'The problem of the twentieth century' he declared in the year of its birth, and with colonial conquest in full assault, 'is the problem of the colour line - the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea'.

Almost seventy years later with white colonial powers having granted ceremonial authority in the form of Royal Emblems, National Anthems and Poverty Programs to some of their subjects, while increasing their imperialist exploitation, Nkrumah takes DuBois one step further when he said: "In the modern world today, in the era of neo-colonialism, the class struggle has become a race struggle . . . in other words it is not only a class struggle but racial too . . . Africans therefore, in seeking to liberate themselves must understand the organic and political relationship between class and race".

We are here suggesting that a lucid understanding of these quotations (above) will assist immeasurably in bringing to light the full racial, political, economic and military implications of the decision by the recently elected conservative government, for Britain to continue to make, in the face of United Nations objections, arm shipments to the fascist state of South Africa.

OUR COMMON AIM

It is not the purpose of this article to provide our brothers and sisters with a tension-releasing (long-winded) rap session on white racism in an attempt to make us "again" realise that we are still an enslaved people, chained together, as Frederick Douglas said over one hundred years ago, 'by a common bondage . . . and that we are one people flesh of the same flesh and blood of the same blood.' Common experience through tireless struggle over four hundred years should teach us that the era of liberal compromise "Christian" moralising and infantile spontaneity must come to and end with the decade of the sixties. We must begin in 1970, to take our struggle forward by graduating from trivial personality politics to systematically harness and organize our potential as a people along with our third world brothers to destroy every remnant (institutional or otherwise) of racism and capitalism - the foundation pillars of western society. Such a formidable task aimed at snapping the jugular vein of our oppression demands a scientific understanding of the local and international mechanics of racist imperialism. We therefore must clearly understand that cultural identification (by itself) with Africa can only be a long overdue first step. Counter revolutionaries are known to come to us in all shades and colours wherever we live. When the lives of millions of African people are at stake there can be no room for more Tshombes, Bandas, Duvaliers and bourgeois sentimentalists. It is in this context our article hopes to make its major contribution.

BRITISH NATIONAL INTEREST AND COLONIALISM

To trace the roots of a policy commitment arising out of the British parliament on July 23rd to supply arms to South Africa under the aegis of the Simmonstown agreement, let us first make a cursory examination of that country's colonial policy as it applied to white and Black people.

By the 17th and early 18th century Britain, the then leading power in Europe and by implication the world, had fully realized the importance of racism as an essential part of capitalist colonial expansion. Not only did British literary circle (ie. Hume, Carlyle, Troloppe etc.) with his Majesty's blessings reflect this belief in their writings but organized scientific attempts were made to prove that African people were biologically inferior. His Holyness, papal ball in hand added his bit from the Vatican quoting Genesis 1-25 to "prove" Africans inferiority and justify slavery. From this premise Britain and her European contemporaries proceeded in Machiavelian fashion to expand their empire by building SETTLER COLONIES in the Americas, Africa and Asia. For the British this policy was operationalised by making a racial distinction between settled colonies and conquered colonies. In the former category (settled) which included the colonies in North America, Australia, South Africa and New Zealand, the whites were entitled to enjoy similar political rights as those prevalant in Britain. People coming within the second category (Africans, East Indians, "Aborigines in Australia", "Indians, in North America etc., were (were enslaved in the case of Africans) denied political and human rights.

BRITAIN AND HER SETTLER COLONIES

What we therefore must grasp here is: that the principle aim of a Settler Colony as Britain and her European counterparts saw it was to exterminate in whatever manner convenient the indegenous (conquered) people and take total control of the territory (land) in the name of "His Majesty." Those indegenous people that are hardy enough to survive this military conquest must be completely stripped of any knowledge of their heritage, dehumanized beyond recognition and restricted to reservations which are only for the most part Concentration Camps". It necessarily follows that for a Settler Colony to be successful, white (European) settlers must commit total systematic genocide against the indegenous people: - all this of course in the name of - "freedom, christianity and democracy." (i.e. The genocidal fate of the Caribs and Arawaks in the Caribbean stands).

As Africans, if we transform the policy which states that "South Africa is to be a white man's country" to Canada or the U.S. or Australia or New Zealand or Zimbabwe (Rhodesia) or Angola or Mozambique we can see the implications and similiarities for the indegenous people,so called Indians aborigines etc. Let us further understand the political, military, economic, religious and cultural links between these settler colonies and the bridge head of their civilization in Europe.

British Democracy And South Africa

When the union of South Africa came into being in 1910 by an act of Union between British and Boer, Britain the "cradle" of western democracy agreed to exclude non-whites from voting or parliament on the grounds that "the native must be kept in his place". It is interesting to note that the basic right to vote for what it is worth in Western society is still a privelege that was left the (conquered) "Indian" people in North America but which we do not all enjoy. I need not elaborate on the voter registration drives which took its heavy toll of casualties during the last decade in the southern United States.

THE POST WAR PERIOD AND NATO

Britain and France demoted after World War II from big-power status nonetheless realized along with Portugal, Belgium, Spain, the Netherlands and Germany that they had to intensify their hold on Africa, Latin America and Asia for the purpose of securing an abundant source of raw materials and lucrative markets. These aims could only be accomplished if Europe could rebuild to some extent her war-damaged economic and military infra structure.

The United States and Canada incarcerated Japanese nationals in concentration camps during the war and sharing the European imperialist objective provided the necessary aid to

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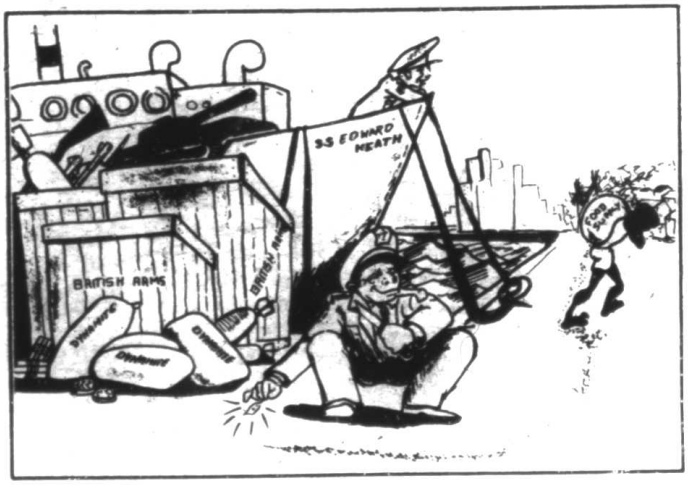

LETTERS

The following letter was sent to the minister of Immigration by Bro. Deliele Worrel, after his harassing experience at the Montreal, U. S. Border.

Hon. Allan MacEachern
Minister of Immigration,
Government of Canada,

Dear Sir:

I'd like to bring to your attention the unpleasant matter experience I suffered at the hands of officials of your department at Lacolle, Quebec, ont Thursday 25th June. I am a Barbadian student at McGill, working on my thesis towards a Ph.D. in Economics. On Thursday I was on my way back to Montreal from a one-week visit to New York to see my brother and other relatives. My travel documents were and are in perfect order. I was travelling on a valid Barbadian passport, with a current student visa for residence in Canada, and a current visa for travel in the U.S.A.

Returning from New York, I was given a ride with a friend who had also driven me to New York in his own car. When we arrived at the Canadian customs post, Mr. R. Duhaime insisted, as was his right, on searching our luggage. We made no objection; we willingly complied with his orders to remove items of luggage for inspection. I was therefore rather put out by the unfriendly attitude which the official manifested. He went through the personal effects of each passenger (there were three of us) throroughly, demanding to know if ordinary items like slacks, shoes and briefs were bought in the U.S.A. and treating our answers with suspicion.

In the course of his inspection, the officer came upon a slide projector which my brother had bought for me in New York. No attempt had been made to conceal the item, and I take exception to the suggestion (made by Mr. Dumaine and his supervisor) that i was "smuggling" goods into his country. I confess my error in not making a declaration of this item beforehand, but I insist that I was entirely willing to do so if I had been allowed the privilege.

The examining officer also discovered my camera which, according to him, I was "smuggling" into Canada slung over my shoulder, together with an extra lens and an electronic flash, both being "smuggled" in an ordinary travel bag which I made no attempt to conceal. I pointed out to the officer in all honesty that these photographic items had in fact been bought in my home country, Barbados, and that I had receipts in Montreal in support of this. Since there was no way he could verify this on the spot, I said that I'd be willing to allow the items to be held until I could return with this evidence.

Up to this point, all three occupants of our car offered our full co-operation to Mr. Dumaine and his colleagues. We do not claim to be without fault, since there was, in my car, the undeclared projector, valued $45.50 U.S. (one other passenger was asked to declare a pair of shoes). However, since we had made no difficulties, and since the items in question were not of great value (with the exception of the photographic equipment, which I can account for), I find it difficult to understand our subsequent treatment.

To begin, I was called before the supervising officer (Mr. M. Patterson) and put through the third degree. Then, after over an hour's delay, our car was meticulously researched, and every item of luggage once again removed, every article carefully re-examined, and the same questions asked.

Let me give two examples of the sort of treatment we were given. My passport is kept in a black leather folder which was lying in my briefcase. *After* the briefcase had been thoroughly examined for the second time I approached the officer in order to retrieve my passport, because I didn't like the idea of having my travel documents lying around in an open suitcase in the open. My request apperently only served to arouse Mr. Duhaime's suspicions, since he immediately retrieved folder and passport for a third search. Then, when we returned to the office, Mr. Patterson wanted to see my wallet. I was asked to account for every scrap of paper in that billfold. In short, your officials did every thing but strip us.

The officials would have nothing to do with my suggestion that I provide proof of purchase for my photographic equipment. It was all seized, together with my projector, and I was asked to pay the full value of the items plus duty and taxes, in order to secure their release. Furthermore, my friend's car was also seized and he was asked to pay a sum equal to the tax and duty on my equipment *in order to have his* car released. I must emphasize that none the items seized could be connected to him, and his declaration form was found to be perfectly in order even after the search.

I might have thought that as a student and guest of this country I would have been treated with some consideration. In fact, it seems that the opposite is true, and that I am penalised to a degree unusual for natives of this country.

EDITORIAL

Caribana is a festival fashined after a Caribbean carnival, which takes place on the first week in August. The idea was originated by a committee of blacks who at the time stated the idea would be translated into dollars which should go towards building a Caribbean community house. As far as we know the only house that has been built is that of one or more of the remaining members of the original planning committee.

Uhuru thinks that to carry on Caribana in its present form - an apolitical *mass gathering - is, in 1970, no less than criminal. Let us state fully that we are aware that our people deserve the right to be able to portray their culture, reminisce about home, and enjoy themselves just like any other ethnic group; but the glib questions here are: Who benefits from our need to dance and sing in the streets of Toronto? Does this in any way relate to our struggle as a people?*

To begin with let us examine a few facts (1) To masquerade, dance, sing, and spend so much time and money, is to leave the impression that blacks have no problem in Canada. This is the exact image, that the Canadian government has been trying hopelessly to sell to the West Indies and other parts of the world to her own advantage. We should at least not do so voluntarily for the Canadian government.

(2) It is impossible to reconcile the fact that these same people who turn out for the revelry, and therefore make it successful, are the ones who have had to walk for weeks to get a job and who, when they do get one, are not only underpaid, but mistreated.

(3) The people of Trinidad and Tobago and to a smaller extent the other peoples of the Caribbean, must certainly feel discouraged to have decided to put their lives in danger by refusing to continue along any colonial pattern, and to see or hear of their compatriots to be so apparently unflinched and uncommitted, probably unsympathetic to the point where they are willing to remain within the territorial boundaries of the enemy, and instead of chipping in their lot to the struggle, they undermine it by pretentiously showing the world their satisfaction with their condition.

(4) No money which comes as profit from the events of Caribana goes towards the black community; the money enriches a few bourgeois blacks who are willing to exploit their own people, and to the city of Toronto.

(5) In the face of the fact that whites regard blacks as being only fit to sing, dance and take life easy, Caribana continues to reinforce these ideas in the minds of whites.

(6) Not only does the celebration say nothing of our real situation as a people at home or in North America, but it goes to the other extreme of providing a free forum for the advertisement of Canadian investors who have or would like to gain an economic foothold by exploitation of our people in the Caribbean or in North America.

(7) This supposed expression of Culture, in this age where black unity is the watch word, says nothing, in fact, totally ignores the black Canadian, and others, to the point of further alienating them; these blacks must certainly question the rights of Caribbean blacks to come into their homeland, compete with them and then to top it all, turn around and tell the world that life is an easy bed of roses in Canada. Further, it carries a note of "hope" for other people in the West Indies who now can feel that they can leave home, come to North America, and still feel as though they had never left home.

(8) Finally, with the Canadian governments and people's attitude towards blacks, the American people and their growing repression of blacks, the British and their blatant decision to send arms to South Africa, Portugal and France, and their fight to keep domination of Africa, it seems as though genocide and white conspiracy are our more eminent problems.

UHURU

is a black news media owned, operated and controlled by the black community of Montreal.

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Dear Uhuru

I have been reading Uhuru since it has been in operation and have found it to be very biased. Being has its good points, such as uniting the Black people of Montreal etc., but this has made the paper weak. It does not make Black people critical of themselves. It overlooks the mistakes or wrongdoings of the Black man, even though in most cases he could not be blamed for reacting. We do not expect you to be printing Black man's crimes, sinces that is of no use to anyone; nevertheless we should not go from one extreme to the other. In most of the articles it points out where the poor Black man has been trod on. Too much of this makes dull reading and therefore a dull newspaper.

Most of the articles are somewhat interesting, but do not make every good reading because of their lay out. It seems this newspaper needs more critical, if not more knowledgeable journalists.

Respectfully
Joan Lamphin
Marina Lamplin

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ON PHILOSOPHY

It is encumbent upon us, as a black newspaper representive of that segment of the black world which wants to be liberated from the chains of colonialism, to try to define a philosophy of life from which we can unfold our political and social ideals. This is necessary, not only to avoid the chaos that is inevitable if we try to retreive the stability of our communalistic societies within the frame work of this society and its philosophy of which we are victims, but also to build a society which would exploit our bitter experiences of the past 400 years, and make us a nation of people seasoned with our traditional principles based on justice and love, and conscious of a contemporary philosophy strengthened by the injustices we suffered.

It is not our endeavour however, to incite chauvinism, for our nation is the world -- our nation is the world because our nation built the world; nor is it our aim to reject pragmatism, for we must face the crisis of our immediate situation. Our aim is simply to outline a philosophical base from which we can move to achieve our goal of total liberation of the individual and the people. We understand that in order to liberate the self, we must understand the self, understand the self not only within the context of the existing syndrome of society, but also from a historical perspective.

It is a very interesting story that Kierkagaard tell of the absent-minded man who is so abstracted from his own life that the hardly knows he exists until, one fine morning, he wakes up to find himself dead. It is a very interesting story because it represents a consensus of about 70%, if not more, of the world population. So many of us troddle along from day to day in abstraction of every thing that is real. We question the reason for life and the dismay of our ignorance incites our passivity to reality.

What kind of life is that
never to be loved
never to show love

What kind of world is this
never at peace
never at rest

What kind of thing am I
that I knew to cry
before I knew to smile

What's the reason for life
if I must live
just to die

This is the age of confrontation; confrontation with our minds, with our existence. We must question our positions as black men striving within the pharisaical attitudes of our white counterparts. It is impossible for us to move as an entity in the "hippidrome" that is modern society. This is the moment of confrontation. We must confront all deterants with vehement propositions of compliance, or violent acts of destruction.

In the redefinition of our philosophy let us not forget the traditional forces which inspired our sanity in our ancesteral incarnations. We are living in times that are the outcome of a post-medieval revolution against mythology and any form of spiritualism. Man, or more so, European man, believing in the potency of the self, established a pragmatic way of life which disassociated him from nature, and left him alone, without a transcendental ally. This is modern man, materially potent distorted. To survive as a race of sane men within this system it is entremely expedient that we establish a way of life that is based upon principles of our own, in unity with nature and inconsistent with the atrocious ideals of the white man.

Basil

"Black Power Place Next"

Sydeny Layne
Peter Fonseca

Canadian (individual) racism manifested itself in a real sense in a brawl on Atwater St. last Thursday night. Some white occupants of a local Tavern decided that the nearby Communist Book Store was a threat to the "free world" so they wrecked it and proceeded to beat a few "lousy commies".

A few of the Communists were East Indians and so to the distress of the Black bystanders the Communists were referred to as "Niggers". Now that attention was focused on "Niggers", a few white's turned to some Black onlookers and said, "Your Black Power Place is next!"

Although some of the "colored people" tried to ally themselves with the attackers, they failed to realize that the threatened attack on UHURU office was also meant for them or any other "niggers" who seek freedom.

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British and American Volunteers Incompetent

Gordon S.

Students, parents and staff of the Secondary School in Barbica, Guyana, recently stormed the office of the headmaster G.J. Hill complaining about devisive teaching methods employed by British volunteer Anne Dunne. She encouraged "lighter skinned" students to feel superior to their "darker skinned" brothers by constantly condemning the "darker" students in class among other things.

In addition, the American volunteer, Benjamin Wolf was judged incapable of teaching his subject, physical education. It is strongly felt among the people that Wolf was selected by the Peace corps for reasons other than his ability to "educate" Guyanese children.

Certain Governement Parlimentarians were forced to speak out against the conduct of these volunteers as a result of intense pressure from the people, who demanded that they be expelled.

This is indeed a step in the right direction; these spies and their counterparts in the mining, sugar, banking, shipping, and diplomatic community should be penalized at all times for their racist attitude towards the people of Guyana and other countries suffering from the pressures of neo-colonialism.

DIG IT!

HOW? WHEN? WHERE? *Well it happened in, downtown Montreal, the corner of Atwater and Coursol street on the afternoon of Saturday July 25. An Uhuru photographer just happened to have been in the area he witnessed a brother lying on the sidewalk in a pool of blood. The identity of the stabbing victim has not yet been disclosed. The incidents surrounding the stabbing have not been revealed. . .As the saying goes. . .* ***"VIOLENCE IS AS CANADIAN AS HOCKEY!"***

Oh WoW! the C.N.R. PORTERS picnic on July 18th., at Oka Beach was certainly a swinging affair. Everybody in town was there, Did you see ***RICHARD LORD?*** *was that "our man in Ottawa we saw?" Or was it a swinging new beachcomber in town? . . . The atmosphere was out of sight!* ***COMMUNALISM*** *was the politics of the day . . .sharing! not surprising though because when Black people decide to get regular, inevitably their natural instincts come out. If something was lacking at your table, you just had to check with the brothers and sisters at the next table and whatever you wanted was yours for the asking! . .* ***WHERE*** *were the organizers of the dance scheduled for Saturday night July 25, at the Spanish Club of Quebec? members of the Black community, who went to lend a little support and at the same time PARTY for the night, would sure like to know! . . Yea! We have a sister directing the affairs of the Y.W.C.A. in Montreal, namely sister Iris McCracken . . Certainly there'll be some new and intersting things happening for Black people in Montreal at "Y" under our sister's direction. Good LUCK sister! The Black Community hopes to hear from you soon. . . a* ***BLACK COMMUNITY HOUSE*** *in Montreal? Right On 'It's about getting it together, though. . . Will we do it? Sure we can. . .personality politics is going to take a back seat while we get the house together . . . BLACK people must really care! We've had much response to the article on the adoption and the Children's Service Centre . . .Check them out. . . after all they want to know the feeling of the Black Community towards their homeless Black child population . . . It has been said that the members of the U.N.I.A. have a program in store for the fall. . . Very Intersting. . . DIG IT----the new "West Indian" night club in Montreal is owned and operated by two Canadian Caucasians . . . what can I tell you? Do your thing that's what, get YOUR OWN the* ***"INDEPENDENCE BALLS"*** *are coming up soon---Jamaicans and Trinidadians in Montreal will be celebrating their* ***"INDEPENDENCE"*** *. . .Happy Independence---When you get it! The 90 degree weather hasn't dehydrated the spirits of the* ***DA COSTA-HALL STUDENTS*** *they're studying hard inspite of the heat---But then does the heat make any difference? A concerned white man asked me the other day---"Do you coloured people feel the heat too????" Lots of black "AMERICAN" tourists in town . . .you can tell . . . they're lots of Black couples walking hand in hand down St. Catherine St. . . UHURU will be holding a* ***FUN RAISING PARTY ON AUGUST*** *8th at the U.N.I.A. . . Check us out we'll tell you what else is happening (937-2668) . . .* ***DO BLACK YOUTHS REALLY CARE???*** *the response to the recent Literary contest was next to nil. . . In view of this fact We're staging a rerun . . . UHURU'S LITERARY CONTEST for June will be extended till AUGUST 30th., 1970 ALL BLACK YOUTH AGES 13-18 are invited to submit their masterpieces. . .* ***THREE PRIZES.*** *. . 1st $35.00 2nd . . $15.00 and 3rd $10.00 . . .* ***LA PETITE MUSICALE*** *invites you to their performance at Man and His World, on St. Helen's Island on August 6, 7, and 8th.*

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NATO ARMS BACK SOUTH AFRICAN WHITE SUPREMACY

Cont'd page 1

enable their fellow Europeans to realise this objective. Included in this financial aid (Marshall aid) of course were taxes collected from the 25 million oppressed African population in the U.S. - many of whom had lost their lives in the war as we have done, fighting other white men' wars to defend "freedom from Communism." Subsistance living conditions in Harlem, Watts, Halifax, Mississippi, Alaba na etc. remained unchanged.

The formation of the North Atlantic Treaty Organization (NATO) to protect Western Europeans, Canada and the United States from so-called Communist Aggression, institutionalised a military alliance which has evolved from its inception in 1949 from a Multilateral Guaranty Pact committing members to come to each others assistance in times of domestic or foreign difficulty into a semi-integrated military organisation assuming tasks of multi-national planning, decision and action unprecedented even among maritime coalitions.

NATO POWERS AND NEO-COLONIALISM IN SOUTH AFRICA

We are not able to go into a detailed account of the full implications of apartheid (separate unequal development) practiced by the people that call themselves the Herrenvolk (white master race) in South Africa. However, it is important that we realize unequivocally that South Africa is a police state where the three million white minority exercise not only complete economic power by virtue of their control of 87% of the land but also absolute political power over the 14 million African majority. In addition South Africa, the wealthiest country on the continent is a neo-colonialist state. In essence therefore, although South Africa possesses the outward trappings of national sovereignty, the commanding heights of its economy and thus its political policy is directed by Western (NATO) powers (with Japan attempting a late entry. Neo-colonialist control unlike the more arbitrary colonial control is exercised through economic or monetary means - British investment in South Africa was well over the $3.5 billion mark in 1968. Fifty five percent of U.S. reserves of gold stored at Fort Knox comes from South African gold mines. In 1964 U.S. investment in South African mining companies brought 30% net return. After an official visit to South Africa in 1953, U.S. Senator Hickenlooper said he considered that country "a reliable friend." Early this month Nixon named Texan multi-millionaire Chubb as new Ambassador to South Africa.

CANADIAN INVOLVEMENT

While Canada gave her customary moralistic support to the movement that succeeded in expelling South Africa from the racist Commonwealth in 1966, the grand Polymer corporation by the federal government has substantial investments in the country. Apart from using CUSO to replace the Peace Corps in countries where the latter racist spies has been expelled from (Tanzania), Canada's External Affairs Minister, Sharp reiterated his governments position on July 26th, when he said the government actively encourages an increase in private investment in South Africa with the view of improving her two-way trade. This trade amounted to $100 million in 1969 including 25% of Canada's total sugar imports through special tarif preferences reserved only for Commonwealth members.

SOUTH AFRICA IS HELL FOR AFRICANS

We are further suggesting here that if there is such a place called hell designed specifically to impose unbearable pain and criminal torture on the human species, the masses of black folk in wealthy South Africa are in hell. Every third black child dies because of undernourishment before it is one year old. Many of the remaining ones perish before they are four years old. For every 100 African babies born 60 die before they reach their fifth birthday. The rate for whites is 4%. Whites (Europeans) in South Africa rank fourth in the world standard of living when 60% of the Africans live below the bread line ($50.00 per annum) according to United Nation's figures. The average life expectancy of an African is 37 to 40 years and 68 to 75 for whites - a difference of 30 years. In 1946 when black mine workers went on strike protesting against slave labour camps white police simply shot them down. The situation worsened with time and when in 1960 unarmed Africans in Sharpville, Lanja and Nyanga demonstrated "peacefully" against the Pass laws which forces the African to remain on the reservation, 100 were shot down at point blank range. These figures compare favourably to the Portuguese colonies of Angola, Mozambique and Guiné Bissau, Zimbabwe (Rhodesia).

Bantu education programmed by the Herrewold (white master race) and financed from African tax payers money is designed to perpetuate slave labour for the gold and diamond mines, dehumanise the mind and kill every sign or spark of revolutionary fire in the African masses.

Nato Military Aid heading to bolster White supremacy in South Africa

WHAT ARE THE JEWS DOING IN SOUTH AFRICA

In the midst of these sub-human conditions the South African Jewish Board of Deputies which speaks for the community maintains a policy of no comment. Nothing was said by the Board even after the Sharpeville massacre, however, on the occasion of the assasination of fascist, ex nazi prime minister Verwoerd, two Chief Rabbis parliament said in 1968 "Black people should be free in 25 years."

While Chinese and other Asians are not allowed to live in public areas and use white facilities, Japanese imperialists in their quest for neo-colonial expansion has given sanction to Apartheid and in exchange are classified as being "honorary whites".

NEO-COLONIALISM AND WESTERN MILITARISM

In order that Western imperialist exploitation of raw materials and labour can continue, white settlers maintain their firm grip on the territories they occupy (South Africa, Zimbabwe, Mozambique, Spanish Sahara, Angola and Guinea Bissau) they must continue to commit genocide against our African brothers and sisters. Imperialism cannot survive in 1970 in a third world that is politically struggling for economic emancipation without a corresponding militarism. Ninety percent of military hardware used by white settlers to oppress liberation movements originate in these same NATO countries (U.S., Canada, Netherlands, Britain, France, Portugal, Germany, Belgium etc.) that control the commanding heights of the economy. It is in this light as I will soon point out that the Simmonstown agreement to make new arms shipments to South Africa becomes relevant.

MILITARY OPPRESSION IN SOUTH AFRICA

South Africa with a 250,000 all white army allocates a budget of $350 million for military expenditure. And, apart from national armaments the three million white people own three million fire arms. A law passed in 1963 allows white police to detain a "native" for successive periods of 90 days without limit and without warrant if he is suspected of attempting to engage in "subversive activity". To speak or show any sign or determination to seek liberation you are branded as being a "communist" and this accusation has been used traditionally in western society to conceal a multitude of inhumane atrocities - Vorster on becoming prime minister of the Union reiterated a position held by his predecessors that South Africa is an integral part of "White Christian civilisation".

NATO MILITARY ASSISTANCE TO SOUTH AFRICA

Between 1962 and 1965 Britain supplied South Africa with $252 million worth of military hardware. In 1962 Imperial Chemical Industries contributed a capital investment of $28 million plus considerable technical assistance and knowledge to build armament factories. South African pilots are trained by British experts at Lossiemouth, Royal Navy Station - Scotland. The U.S. supplied air craft and other weapons. General Motors, Ford and Chrysler are all engaged in manufacturing engines for use in automobiles are military vehicles.

France, the main supplier of arms, apart from setting up La Carbone armament corporation in the country has also furnished jet fighters and air-to-ground missiles. On July 24th in the heat of Britains decision to send arms to South Africa, and on the heels of a Security Council resolution (France is a member) calling on member nations to unconditionally stop arms shipment to the country, France announced the delivery of one of three submarines to South Africa. Belgium was granted license rights to manufacture FN automatic rifles which is standard equipment for NATO troops. The very deadly poisonous gases, used by the Nazis - Soman, Sarin and Tabun with the assistance of German scientists are manufactured in large quantities for future use against black people in South Africa. Most suppliers of arms and ammunition in NATO countries have already secured their business right inside the country and can now echo the perpetual call from Afro-Asian and other third world states in the UN for a banning of arms shipment to South Africa. Canada has consistently supplied arms to her NATO partner Portugal using Germany as a transit point. The federal government is well aware that Canadians arms are destined for white settler use against African liberation fighters.

PORTUGAL'S POSITION

Portugal is a neo-colonialist state within NATO and a full member with Britain of the European Free Trade Association. African colonies have been used as counters which can be exchanged between themselves to readjust the balance of power as was attempted in the late 1930's in an attempt to appease Hitler's expansionist ambitions. Portugal's membership in NATO is not incumbent upon the level of military assistance she can render to the alliance but rather on the availability of Portuguese colonies for the forces of other members of the alliance (i.e. US troops in the Azores since the Kennedy administration.

BRITISH RACISM TAKES A BLATANT TURN

In a national public opinion poll held in Britain in 1968 to establish the man of the decade racist MP Enoch Powell ran a very close second to Harold Wilson. It was estimated in 1969 that 80% of the population supported Powell's policy on the race question. Vorster realising the more blatant turn of events in Britain's public opinion coupled with that country's strenuous efforts to join her European colonial counterpart in the European Common Market took a decision to force the issue of arms shipment to South Africa.

NATO UNITED NATIONS AND DE-COLONISATION

British policy towards South Africa and the Continent like that of the other NATO and Common Market powers have always been consistently racist. In 1960 the historical General Assembly Resolution 1514 CXV) advocated by Afro-Asian states, the declaration for granting independence to colonial countries saw nine abstentions including Britain, the U.S., Portugal, Spain, Australia, Belgium, France and South Africa. On that occasion the only black member of the U.S. delegation, Mrs. Zelma Watson George, showed her personal support for colonial liberation against the decision of the U.S. delegation, by applauding profusely the passing of the resolution. Earl Home the present British foreign minister has his own comments for resolution 1514:

"Resolutions have been persistently passed by the Assembly in particular on colonialism which could only be described as reckless and careless of peace and security." Such a resolution shows a complete lack of responsibility and pays no heed to endure order and security of peace".

Britain like her NATO allies have always opposed any Security Council attempt to impose mandatory arm sanctions against South Africa or recommendations that could bring about an end to Ian Smith's fascist regime in Zimbabwe (Rhodesia).

Con't page...

Nato Arms Cont'd from pg. 4

BRITISH ARMS AND SIMMONSTOWN AGREEMENT

At a time like this when Africans on the continent and around the world are clearly realising that it was European imperialism with its roots in African slavery in its hunt for super profits that originally introduced the colour-bar and institutionalised their stigma on all people of colour, and it was European imperialism that originated the theory of the inferiority of African people and continues to operationalise that belief with military force; with revolutionary brothers and sisters locked in guerrilla warefare inside of and bordering South Africa, in Zimbabwe etc.; with French and Portuguese troops stationed on African soil armed with NATO weapons it should not be surprising when Britain agrees to provide South Africa with highly diversified Buccaneer and Nirod aircrafts and Leader Class Frigate coupled with an adequate arsenal of fire arms.

RACIST IMPERIALIST CONTRADICTIONS ARE EXPOSED

To this type of balant imperialism Britain and her NATO (& FEC) allies lead by the U.S. have no defense - they have again fallen back on the old anti-communist cliche. Even former South African navy officer Des nond Macallister now living in London was quoted in the Sunday Times (19th July) as saying:

"It was never specified whether we would be shelling black countries bordering South Africa (i.e. Zambia, Tanzania) or black people inside the country -- we always understood that our peacetime role was to patrol the coast to prevent the landing of guerrillas from yachts, trawlers and submarines . . . No mention was ever made of a possible Soviet blocade of the Cape route to hinder British shipping in any way or South African ports".

THE PATH TO LIBERATION

Given the context and international dimension of our present predicament we can no longer postpone a positive decision to play our part wherever we may live. Political independence in British or NATO colonies can be no longer side stepped (i.e. The Eastern Caribbean). There can be no justification for colonial status in 1970. Territories already independent politically must now seek to make a break with neo-colonialism. After a week of frustration at the Organization of African Unity (Addis Ababa) in October 1966 Tanzanian President Nyerere said: "that France and Britain had more power in the OAU than the whole of Africa put together".

Con't page... 8

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BLACK STATES AND THE UNITED NATIONS

by Carl Parris

All African and African dominated states which achieved nominal independence from their colonial overlords in the last 10 years have joined the United Nations as a matter of course. In most, if not all of these states there was very little if any opposition to such a move. This article questions the decision to join the United Nations. It is a truism to say that if one joins a club one expects returns whether material, social or psychological. We concede that the priorities of the leaders of these African and Afro-Caribbean states might not necessarily coincide with those of the writer of this article. As an example, the priorities of these leaders might be economic aid from the economic agencies of the U.N., whereas for the writer it might be the liberation of all black people whether they be suffering under associate statehood or kept in subhuman conditions under the racist policy of the South African government. We contend, however, that if economic aid though the U.N. is the priority of these states, then even in this field, the returns to these states have been minimal. If for some leaders the priority is the same as the writer's, then the U.N. has again failed. We shall now demonstrate the U.N.'s failure in these two closely related fields.

This article, we hope, will be seen in the context of the recent British decision to hear requests from the South African government concerning arms sales. The inability of the African and Afro-Caribbean states to prevent this through the Councils of the U.N. is apparent if one but remembers the dreaded veto Britain holds like a sword over the heads of the leaders of these states.

African and Afro Caribbean states first became a significant component of the United Nations in the 1960's. As a result of their sudden entry on to the international scene, coupled with the deficiencies engendered by their former colonial status, these states found themselves having to erect not only poorly staffed missions in New York but also missions which were inadequately staffed at home with research assistance and policy advice. In a very real sense this last factor has denied these new black states of a clear understanding of what the United Nations really stands for.

If the proposition that states speak most often on topics that concern them most is accepted, then the priorities of the above states become very clear. Black states make fundamentally two demands on the U.N. (1) Decolonisation (2) Economic aid and development.

DECOLONISATION

In the field of decolonisation it might be argued by some that black states forged an international moral consensus against the continuation of Western Colonialism. If this is the case then the continued hold by the Portuguese over Angola and Mozambique, the hold of Britain over the Eastern Caribbean territories of St. Vincent, Dominica, etc., the continued hold of South Africa over South West Africa, must be explained.

The case of South Africa is an interesting one for in a sense there are two problems. 1) the application by the republic of the policy of apartheid and 2) the future of the Mandated Territory of South West Africa. This second aspect cannot be dealt with in an article of this length.

From 1960 - 1964 through verbal pressure from African states, the United Nations produced a steady stream of reports, recommendations and denunciations of the racial policies of the South African governement. Despite the general condemnation, the organisation has not moved beyond the 1964 position in its confrontation with these policies which during this period have grown even more repressive.

The impotence of the African states is best typified by the fate of General Assembly Resolution 2054 of December 15, 1965. Here the African states attempted to add the existing membership of the "Special Committee on the Policies of Apartheid of the Government of the Republic of South Africa". Six new members chosen according to (a) primary responsibility in world trade (b) primary responsibility under the Charter for the maintenance of international peace and security and (c) equitable geographical distribution. Although nineteen states were asked to consider membership on the Committee, fifteen including the U.S., the United Kingdom, France, Australia, Brazil and Belgium, declined membership. Canada refused to reply.

Delegates to Youth Conference in the United Nations.

The idea of expanding the Committee was dropped. This, to the author's mind, shows very clearly what the U.N. stands for. It also shows up the powerlessness of the African states in the U.N. to eradicate the distasteful policy of the South African governement. As of 1968, the voluntary arms embargo and voluntary economic sanctions called for by the Security Council and the General Assembly in 1962 have been publicly flaunted by France and quietly circumvented by other states. African states have the power to secure in the Assembly repeated resolutions castigating South Africa, calls for economic sanctions and requests for Security Council consideration of the problem. What they lack and will continue to lack as long as they continue to have neo-colonial relationships with their former colonial masters and as long as they subject their priorities to the approval of a body such as the U.N., is the power to move France, the U.K. or the U.S. to commit their resources to a forceful attempt to change the South African social and political system. This would be too much to expect. Can the U.S., Britain and France condemn apartheid when they have it in their own backyard.

Let us now look at development aid through the U.N. The argument here is not that there has not been "aid" from U.N. agencies to Black states but that the economic problems of these states are so immense that the "aid" given so far has been but a miniscule contribution to the problem of development. The argument further, is that any serious attempt by Black states to address themselves to aid through U.N. agencies has and will continue to be thwarted by those powers whose goal is the continued exploitation of the natural resources of these states. A look at

THE U.N. CAPITAL DEVELOPMENT FUND

At the fifteenth Assembly (1960) the developing states pushed through without the support of any of the major western industrial states the creation "in principle" of a United Nations Capital Development Fund. The fund was to provide large capital resources for economic development. The western capital exploiting states refused to join in any preliminary work designed to implement this decision.

In 1966 the 21st Assembly established a U.N. Capital Development Fund. Its purpose was "to assist developing countries in the development of their economies by supplementing existing sources of capital assistance by means of grants and loans, particularly long term loans made free of interest or at a low interest rates". (General Assembly Resolution 2186, December 13, 1966).

While this resolution speaks of bringing into operation the Capital Development Fund and provided that the first annual pledging conference was to be held in the fall of 1967, in actuality in 1970 the Fund is not much closer to a meaningful existence than in 1960. The pledging conference in October 1967 was such a failure that it not only revealed the continued impotence of Black states but, more importantly, the racism and self-interest of the developed White states. Only the small amount of 1,300,000 dollars was collected and less than 500,000 was in convertible currency - the only kind that has any real meaning in an international undertaking to transfer capital resources. Interesting to note too is the fact that the pledging conference was boycotted by all of the white developed western states and all of the Eastern European states except Yugoslavia. Another interesting point to note here is that despite the fact that the Soviet Union is a willing supporter of anti-colonial resolutions, she apparently is not willing to match this support with requisite amounts of financial support.

What, therefore, is the alternative to the United Nations. If it is accepted that the United Nations is an Organisation dominated by European countries, then our history tells us that from slavery onwards the interests of Africans whether they be in the Motherland or in the Caribbean and the interests of Europeans have never been the same. It should, therefore, be abundantly clear that the future of black states must be sought in an organisation designed to meet the needs of all African people. Such an organisation would seek to pool together the resources of the African people, forge an identity for African people and negotiate with European nations from a position of strength. The writer is not unmindful of the fact that such an organisation would have to meet head on the problem of narrow nationalism, a problem which continually plagues the organisation of African Unity. However, until black leaders realise and accept the fact that Black people are an African people, they will continue running to the United Nations in an effort to establish their legitimacy in the white man's eyes.

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Lusaka, Zambia

A nid chants of "Hang bachelor Heath", approximately 1000 students protested the proposed negotiations to take place between Britain and the South African government by attacking the police cordon and stoning the British High Commission. Fervor over these negotiations is at such a pitch that President Kaunda of Zambia, Obote of Uganda and Nyerere of Tanzania are to meet to institute a common policy. Several African and Asian delegations have proposed to the United Nations Security Council resolutions calling for the withholding of all vehicules, equipment and spare parts supplied to the South African military as well as the cancelling of licences and patents for armament manufacture.

Dakar, Senegal

The Government of Senegal, reportedly, has forbidden the guerillas of the African Independence Party of Guinea and Cape Verde from engaging in certain activities on Senegalese soil, and has sealed the supply line for the guerillas running through the Republic of Guinea and Senegal to the northern part of Guinea (Bissau). The African guerillas have liberated more than 2/3 of Guinea (Bissau) whose urban areas are still occupied by the Portuguese.

According to Luis Cabral, the younger brother of Amilcar Cabral, leader of the PAIGC guerillas, Senegal will find it difficult to curb the guerillas. "Portugal knows the liberated areas can never be returned to Portugal", Bro. Cabral said, Time, is on the side of the African freedom fighters in the fight to control the 14,000 square miles of territory that Portugal claims is a national "province".

Portugal is maintaining a force of at least 25,000 soldiers who conduct perimeter defense of a system of forts.

• • • • •

The Senegal River States Organization, composed of Guinea, Mali, Senegal and Mauretania, has agreed, in principle, to forming a joint river transport company. This is one of the many regional development schemes aimed at laying the basis for intra-African cooperation.

Alcatraz

All electricity on Alcatraz Island has been cut off. Indians who have occupied the island since November 1969 had been using power supplied by cable to a light house on the Island. A coast guard spokesman said "The White House told us to deny electricity to the Indians".

Determined to resist attempts by the federal government to acquire the rights to land that was illegally taken from them in the California "Gold Rush", the Indians had a portable power generator working shortly after their lights were cut off.

New York

The Young Lords, assisted by other community groups, closed down the Lincoln Hospital Administration Building through occupation, in protest of the "butcher shop" medical care being dispensed there. The occupation was held for twelve hours and ended when police entered the building to find it empty of occupiers. The takeover followed several hours of negotiations between the Lords and the city and hospital representatives where made for improving service. Included were "no cutbacks in service or jobs, additional funds from the Health Service Administration, door-to-door medical service and a twenty-four hour grievance staff." The demands were deemed valid by a doctor of the hospital which seems to indicate that no criticism is done of hospital services unless it is demanded by the public.

CONNECTICUT PANTHER TRIAL

Bobby Seale

The trial of Lonnie McLucas, began two weeks ago on July 14th with several hundred Panther sympathizers gathered in a drizzling rain across from the Superior Court Building in New Haven Connecticut. McLucas, along with seven other Panthers plus Bobby Seale, is on trial for the murder of a fellow Panther, Alex Rackley, suspected of being a police informer. As told by Rev. Wade Eaton of New Haven the defendants are pessimistic about the trial's outcome, otherwise they wouldn't be Panthers if they thought there was some chance of a fair shake from this system. The primary importance of this trial, aside from the fact that the case is further prosecution of the Black freedom fighters, is that it will set a dangerous precedent, if McLucas is convicted, for the trials to follow, including that of Bobby Seale.

CANADIAN EXPELLED FROM GUYANA

by GORDON S.

Workers in New Amsterdam, Guyana, have gone on strike in protest of the actions of a white Canadian engineer, who allegedly assaulted one of their co-workers. Preivously another Canadian engineer who worked on the same site had been expelled for referring to Black people as "Black Bastards".

Recently, the Canadian International Development Agency, a government organization which sends out numerous "experts" to test the temperament of the natives, has been scouting around asking Guyanese in Canada about the culture and 'accents' of Guyanese and how their personnel should treat the people of Guyana.

This is a typical imperialist move. Every year students from McGill and other Canadian Universities are sent to the Caribbean to do research in topics like "The Social Reaction of Underdeveloped People to Foreign Investment". These projects are used by the "investors" so that they can use the correct imperialist strategy to suit the mood of the people.

It is of vital importance that the Guyanese people see the C.I.D.A., not as an entity but as an arm of the imperial machinery which controls the resources of their country and as result their lives.

VERS UN VRAI CENTRE COMMUNAUTAIRE

Charles

Il y a un peu plus d'un mois, un certain Marcel Collin, fonctionnaire du gouvernement québécois, visitait le président de l'Association des Haïtiens à Montréal se disant intéressé à la communauté noire de Montréal. En tant que directeur de la "Division des Associations Ethniques" rattaché au ministère de l'Immigration, M. Collin disait vouloir amener tous les Noirs, quelles que soient leurs origines ethniques, à une seule entité, une communauté noire. Une fois ceci réalisé, M. Collin, toujours au nom du gouvernement, laissait prévoir de fortes subventions pour organiser, sous sa supervision, un centre communautaire au service des Noirs ainsi regroupés.

Le président de l'Association des Haïtiens fit très rapidement remarquer au représentant du gouvernement qu'une telle attitude parternaliste ne verrait aucun écho auprès de ceux honnêtes, intelligents et pour le peu politisés qui travaillent déjà au sein de la communauté. D'un autre côté, on n'a jamais vu quiconque proposer que tous les hommes d'origine européenne soient considérés comme un seul et même groupe: une ethnie d'immigrants blancs. De la part du gouvernement, cette volonté de définir une entité ethnique à partir d'une différence épidermique,uniquement quand il s'agit d'une catégorie d'hommes, ne constitue en fait qu'une caution gouvernementale au racisme hypocrite que nous confrontons chaque jour au Canada et depuis toujours. Quant à ces propositions donc, seuls des Noirs avides de favoritisme, grisés par la majesté de leur maître et prêts à se vendre à tout instant pouvaient s'y rallier.

Une autre proposition de M. Collin relevait de la nomination par la communauté d'un animateur social qui serait rénuméré par le Ministère de l'Immigration. Le travail de cet animateur consisterait, selon M. Collin, à jouer une rôle d'intermédiaire passif entre le gouvernement et la communauté. Là encore, seuls des Noirs vendus à leurs maîtres pouvaient adhérer à un tel projet sans renverser la situation en faveur de la communauté et le président de l'Association des Haïtiens ne manqua pas encore une fois de le faire noter à M. Collin.

Quelques jours plus tard cependant, au cours d'une rencontre avec Collin à son bureau de la rue McGill à Montréal, quelle n'était pas la surprise lorsque M. Collin avoua avoir rencontré à maintes reprises Clary S. Baynes du "National Black Coalition" qui non seulement adhérait totalement à tous les projets du gouvernement mais aussi présentait son N. B.C. comme le seul organisme capable de représenter efficacement la communauté noire et à ce titre proposait la nomination de Dorothy Wills au poste d'animateur. A ce moment l'Association des Haïtiens, pour d'une part contrecarrer la candidature de Dorothy Wills et freiner l'enthousiasme douteux du N.B.C., et pour d'autre part ne pas favoriser la nomination de n'importe qui à ce poste ambigu d'animateur, proposait elle aussi un candidat au poste offert. Collin alors s'empressa de faire sentir que la proposition haïtienne n'était pas très bien venue alors que ce même Collin affirmait le contraire quelques jours auparavant.

Cependant la communauté tout entière n'était pas indifférente aux manipulations de Baynes et de sa collusion avec le gouvernement du Québec pour asservir encore plus la population noire d'une part au capitalisme anglo-américain qui dirige le Quebec et d'autre part à l'arrivisme prétentieux des Clary Baynes et consorts. Cette collusion relevant de la trahison du N.B.C. à la cause noire acheva de se manifester dernièrement lorsque Rosy Douglas essaya en vain de rencontrer Collin et lorsque Baynes s'esquiva en toute dernière minute pour ne pas faire rapport de ses relations avec le gouvernement à des représentants de différentes associations de la communauté.

Ce n'est pas sans raison donc, me semble-t-il, qu'on promena, sans déférence, Rosy Douglas d'un ministère à l'autre sans qu'il puisse finalement aboutir à Collin. Ce n'est pas sans raison non plus que Baynes déclina l'invitation du front commun réuni au Manoir Notre-Dame il y a trois semaines, puisqu'il devait y exposer la teneur de ses rapports avec le gouvernement. Ce ne peut-être non plus sans raison que Collin ne contacta aucune des associations tel qu'il nous avait dit déterminé à le faire quand nous lui avons remis une liste de plus d'une quarantaine d'organisations de Noirs à Montréal.

Tout ceci ne peut relever que du fait que le gouvernement ne peut jusqu'à présent se vanter de pouvoir contrôler ou même être informé de ce qui se passe au sein de la communauté noire, comme il peut le prétendre en ce qu'il s'agit des autres groupes d'immigrants. Un tel aspect de la question est loin d'être le moindre surtout quand le Canada doit faire face à une hostilité grandissante à son égard là où il exploite et humilie d'autres hommes noirs comme aux Antilles et particulièrement quand on sait que Montréal fut à l'origine de ce mouvement, véritable moment de vérité pour l'impérialisme anglo-a néricain qui utilisait la bonne réputation canadienne.

Quelle que soit donc l'intention du ministère, que Baynes fasse secret ses négociations avec lui est pour nous plus que troublant et nous oblige à le classer avec les traîtres et les arrivistes.

Sous un soleil différent, des représentants de diverses associations se réunissaient au Manoir Notre-Dame, il y a quelques semaines. Dans l'entente et la fraternité, on discuta toute la soirée sur les moyens de doter la communauté d'une maison communautaire qu'elle dirigerait à sa guise et sans ingérence extérieure. Cette assemblée de délégués nomma un comité intérimaire chargé: 1- de faire un premier rapport qui serait disponible à tous; 2- d'entrer en contact et d'intéresser au projet les groupes absents; 3- de convoquer la prochaine rencontre qui devrait se tenir vers les débuts du mois d'août; membres du comité sont: Bertha Bonaparte, Victor Phillips . . .es Flavien et Clarence Gittens.

Dès lors il devient tres clair qu'endehors de ce comité, personne ne peut négocier quoi que ce soit au nom de la population noire de Montréal. Baynes n'a plus que le choix de joindre le front commun s'il ne veut pas être définitivement classé comme traître. Et si le gouvernement pour une fois peut être sincère dans ses offres, qu'il enjoigne à Collin de cesser les manigances et les manipulations qu'il a entreprises par l'intermédiaire des Baynes, N.B.C. et consorts. La population noire de Montréal est aux aguets et personne ne se jouera d'elle.

En guise de conclusion, il serait opportun de spécifier clairement qu'aucun individu ne pourra plus désormais utiliser le nom de la communauté à des fins personnelles : l'opportunisme doit disparaître.

Le pouvoir au peuple travailleur.

BLACK HORIZON

THE JAMES BROWN SHOW

The James Brown show was by most standards a smash hit. However, judging by his other performances he was mediocre, although he more than satisfied the audience as will be seen later.

The show started on time and played to an audience that numbered no more than four thousand people. The first half was fairly slow paced and did not seem to rouse the people although it kept audience's attention. The second half was more quickly paced having no slow songs. The crowd responded appreciatively to the change in pace. People were seen standing on their chairs, screaming and dancing. Towards the end of the show, the whole of the floor section was on their feet and had rushed the stage. This action ended the show prematurely.

As said, James Brown was not at his best. He seemed as if he were doing it because he was obligated to do so. This very much puzzled me and left a question in my mind as I have never seen a man who loves the stage as much as James Brown.

My question was soon answered. During a conversation with him he stated that it was difficult to play well in front of a white audience, because the "vibrations" were not the same as those he received from a black audience.

STAFF REPORTER

NIGGER

Dara Wakeda

Why does he call me Nigger?
Why do I react so violently?
Why do I feel ashamed?

To analyze and answer these questions is a step towards knowing who and what you are.

Why does he call me Nigger?

If we look closely at the educational system, we may begin to comprehend. The wording of most of the text books is such that, in the majority of cases, saying white is superior and Black is the exact opposite is a little more than subtly implied. Did you ever wonder when reading, for example, a history book, that you could never even imagine a Black man replacing the white man and playing the exact role? In addition to this we must realize that although the roles played by whites in history books are in fact humanitarian, they are not so in reality - as Black people have gathered from 400 years of physical, and today mental, slavery. The structure and formation of the books imply that the role could only be played by someone white. If this is so, then the white student, will quickly realize that all the important roles are played by people like himself. From this he will gather that all roles played by nonwhites, are insignificant and unnecessary, thus his arrogant air and superiority concept. To further prove his superiority and complement his arrogance, comes names for nonwhites. In the case of Black people it's Nigger.

Niggers as society has carefully labelled us, are undesirable and deserve no recognition. Hence, the white student feels that we are indeed Niggers and does not hesitate to call us so.

Why do I react so Violently?

From what has already been established above, one can safely assume that a Nigger is far from being something worthwhile.

Because human nature is what it is, one can understand why people react to something that is distasteful. However, why the VIOLENT reaction to being called Nigger? Being labelled Nigger, and being unable to disprove this, results in frustration, hence the violent reaction. We cannot prove that we are not niggers until we have a knowledge of our past, and an understanding of ourselves. This is because once you prove that your history along with your people's achievments, are a true credit to your race, you can in that you came from a history of glory therefore proving that you are not a Nigger.

Why am I ashamed?

Although you know within yourself that you are not a Nigger, you are still faced with the problem of PROVING, TO YOURSELF that you are not. Unable to do so, due to the lack of knowledge of your past and your "self", you become ashamed of what you are and strive for what you believe is better.

To know who and what you are, are some of the beauties of living, but to never ask yourself questions, to never learn, to never enjoy the experience of knowing who and what you are and being proud of that, is to exist in a vacuum.

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Death Squad - Trinidadian Style

staff reporter

It seems as if the atmosphere of the Brazilian 'Death' Squad keeps cropping up over and over again. Recently in Montreal, at the International Police Conference which ended on July 22nd, the white policemen mainly of Canada and the United States passed a resolution demanding that they dish out justice on the street to 'criminals' as they (police) are armed and should use their guns. They mentioned specifically the activities of the Brazilian Death Squad.

This is interesting because in both cases - in the U.S. and Brazil, these 'criminals' are poor and mainly Black. What is more interesting is that even the International Commission of Jurists, a branch of the United Nations, in their recently published report of the Brazilian, security forces received training. They also stated that so many civil servants were involved in this repression that they could not turn back now and Brazil was certainly going in the path of civil war.

Since the opposition in South America is filtered through the society, the security forces especially in Brazil have a way of questioning and torturing anyone with whom the suspect has been friendly, had done business with, his family or anyone unassociation with him or her. Furthermore, the activities of the Brazilian Death Squad - off duty policemen - are known, but all the cases brought against the Death Squad have been shelved.

So we have in oppressive Brazil - The Death Squad, in Haiti, The Tonton Macoutes, and now in oppressive Trinidad, the Simbutu Warriors.

The following is an exerpt of a letter received by a brother in Montreal.

Fellow Compatriot:

We know that you, and your clique, stinking, rotting offal of Trinidad and Tobago are PLOTTING AGAINST HIS LIFE (Eric Williams). But you bettter forget it. We know you. We know all of you. We even know of others with the same faecal outlook who think they could try to harm him and get away with it.

WE MIGHT NOT BE ABLE TO STOP YOU. WE REALIZE THAT. BUT YOU AND YOUR WHOLE FAMILY? ANYBODY WE KNOW THAT IS CONNECTED WITH YOU? AND THE OTHER PEDICULAE WHO ARE IN WITH YOU. WE WARN YOU, ALL FALL DOWN IN THIS COUNTRY IF YOU TOUCH HIM.

EVERYTHING TURNING OLD MASS FROM THEN ON. EVERYBODY GETTING F - - - UP FROM THEN ON, AND IN ANY COUNTRY THEY RUN TO, AND WE WILL F_ _ _ UP EVERY BODY CONCERNING THEM TOO.

WE HAVE OUR MEN AND WOMEN WATCHING AND WAITING.

All like you and your friends are a set of rotten, pus-discharging sores in Trinidad and Tobago's backside. We will dig you out and root out every mother ass. F - - - - - - set of cancer of this country.

Try fighting election when you want to take over a government. Don't think it's you alone that can kill and murder and rape. Everybody can do it. Respect for other people's rights and regard for law and order is what keeps people from tearing up the lot of you in little bits, but touch WILLIAMS or one of his Ministers and see the whole country turn upside down.

WE SWEAR VENGENCE
Simbutu Warriors

INITIAL STEPS TO BLACK COMMUNITY HOUSE

Two weeks ago several Black organizations came together at Le Manoir in N.D.G. to discuss means and ways of instituting a Black community House in Montreal whcih quite naturally would be controlled by Blacks. The idea was put forward by sister Bertha Bonaparte - and it was agreed by all present that a Community House was indeed necessary and that all organizations should pool their resources, mental-physical - financial, to carry out this venture. An interim committee was selected to make a report; contact all organizations that were absent and to set a date for a subsequent meeting. The interim committee consists of Bertha Bonaparte, Yves Flavien, Clarence Gittens and Victor Philips.

BLACK COALITION ABSENT

The National Black Coalition was conspicously absent from the meeting. Their absence became even more mysterious later, when UHURU learned that they too had a similiar project in mind. However, they were negotiating with the Government - not with Black people.

The Haitian association had been invited by Marcel Collin, director of the "Division des Associations Ethniques", from the Ministry of Immigration.

The government, Mr. Collins said was interested in all Blacks, regardless of ethnic origin, coming under one roof. The government had envisioned a community centre which would facilitate the needs of the entire Black Community. The government also wanted and the ministry of immigration.

A few days later at another meeting with Mr. Collins, revealed that he had met with a reprensentative from the National Black Coalition. The N.B.C., he said had proclaimed itself as the only true representative of the community and had agreed with Collin's proposals and have even gone to the length of suggesting a candidate capable of filling the post of liaison officer.

The Haitian association in view of the facts presented to them, decided to nominate a candidate for the position. Mr. Collins, however, was not interested; even though they had previously stated that any nominee from the Black community would be taken into consideration.

The Haitian association had objected in there first meeting with Collins to his paternalistic attitude. No wonder he was unwilling to hear their proposals.

Why then did the National Black Coalition not show up at the meeting, they should have had much information to communicate with other Black organizations? Why did the N.B.C. not contact Black people to inform them of the meeting?

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NATIONALIZATION OF COPPER IN ZAMBIA

The nationalization of the two great Zambian copper companies is representative of a new pattern of third world nationalizations curiously *compatible with corporate imperialism.* The take-overs in Tanzania, The Congo and the recent "Chilieanization" of Anaconda's copper mines all had direct influence on and share common features with the Zambian move, announced by President Kenneth D. Kaunda last August.

The copper mines dominate the Zambian economy to an extent rarely found even among the lopsided economies of the third world. Copper production accounts for 43% of Zambia's net domestic product and over 90% of her exports. The eight mines were owned by two holding companies. *Roan Selection Trust* and *Zambian Anglo-American,* which in turn are controlled by large international conglomerates. American Metal Climax Co. owns a controlling 43% interest in RST and Zam-Anglo is part of the South Africa-based Oppenheimer empire.

The nationalization could affect (1) profits to foreign interests, (2) management control and (3) political questions. While the precise effects of the nationalization are still unclear, *there seems to be reason to expect dramatic changes in any of these three areas.*

Under the agreement reached Nov. 11, the government took over 51% of the shares of all the mines. . . . . As compensation, the government issued 6% interest-bearing bonds, redeemable over eight years for *RST* and 10 years for *Zam-Anglo.* Payment for the bonds, about $208 million, will come out of future dividends. Another source of *continued revenue for foreign share-holders will accrue from substantial management fees to be paid to RST and Zam-Anglo to run the mines for at least the next 10 years.* For this service *they will take off 15% of gross sales and about 1% of gross profits.* In the past, each holding company charged a nominal management fee to the mines in its group. But *since the government has a 51% holding in only the mining companies and not the holding companies, it has no control over these funds.* Also, the actual flow of dividends *abroad to foreign investors will probably increase because the copper mines are now classified as "Zambian" companies,* therefore no longer subject to restrictions limiting the remittance of profits abroad. Previously, only 50% of net profits could be sent abroad and the companies built up large reserves of Zambian currency, freely spending some of it on lavish public relations affairs and discreet support for internal opposition groups to the United National Independence party, the ruling party since independence.

Through its 51% holding, the government of Zambia nominally has the "controlling interest" in the copper companies. However *the 10-year management contract with RST and Zam-Anglo will leave actual management in the latter's hands. It remains to be seen* how much control the Zambian directors will in fact be able to exercise.

Finally, the *mining companies gain political advantages by having the government as partner.* The state will be helpful in dealing with any obstacles which may impede efficient (and cheap) production. Significantly, this involved labor difficulties which have troubled the companies before and after independence.

Kaunda clearly stated his intentions when first announcing the copper takeover: "The state now controls the major of production. For a union *to push a wage claim against the state is to push a wage claim against the people."* At the same time, *he imposed a wage freeze and an "embargo" on all strikes.*

Zambia's nationalization, in short, will not curtail the drain of national income abroad or establish effective control over a national industry. In fact, there is no reason why such a nationalization is incompatible with corporate imperialism. Government participation inforeign enterprises, providing greater security for investments, increasingly is seen as an asset by foreign corporations.

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SPORTS

COMMONWEALTH GAMES

Black athletes have, as usual, performed magnificently in track and field events at the Games. Given the limited training facilities available, black athletes are deprived from participating in such events requiring heavy expenditure like swimming, gymnastics, fencing, etc. This condition holds in North America where black athletes excell in baseball, basketball, track and field and football while we are not represented in golf, tennis, water and snow skiing, hockey, etc. Even when we excell in football, etc. our talent is only being exploited by the multi-million dollar racist corporations that own and control organized sport in North America.

In Scotland, gold medals have been won by Kipchoge Keino (1500 meters) Kenya, Don Quarrie (100 and 200 meters) Jamaica; silver medals have been won by Miller of Jamaica in 100 meters, Roberts of Trinidad in 200 meters, Alice Annum of Ghana in the 100 and 200 meters, Judith Ayoa of Uganda, etc., but the outstanding performance of the entire Games so far came from Jamaica's Marilyn Neufville in the Women's 400 meters. Sister Marilyn, sporting a beautiful short "Afro", smashed the world record mark by 7/10 seconds. Her new mark, which experts predict will stand for quite some time, is 51.0.

Commandant Ben Gethi of the Kenyan team confirmed reports that letters had been sent to internationally famous runner Kipchoge Keino, threatening to shoot him if he participated in the 1500 meters. Keino broke the Games record with a time of 3:36.6.

Nato ARMS

Cont'd from page 5

This in a nutshell epitomises our present predicament. Nyerere, probably the most progressive leader of an African State today has placed the reputation of his government on the line by threatening to withdraw from the Commonwealth as soon as the arms deal become official. He fully realises that attempts to obtain mandatory sanctions on arms shipment will be vetoed in the Security Council by Britain or France.

NO TIME FOR MORALISTIC OUTPOURINGS

If our leadership (particularly Francophone) in Africa, and the Caribbean continue to pursue the bourgeois nationalist path they have laid out since the attaining of political independence they will subvert probably the finest challenge ever offered by history to a people and undergo all the fatal vicissitudes of neo-colonialist exploitation. They must be made to absorb the wrath of the masses of angry African people. Our only defense against genocide has been our will to survive as a people. In North America and the Caribbean we must move to mobilise the masses of our people as is being done in rural Africa today in order that we may develop new strategies for liberation, new ways of co-operation, new methods of production and new forms of organization and communication. Our people are dying everyday - we must begin to deal heavy costly casualties to the enemy and his capitalist society.

IN MEMORY OF BROTHER DAVE JACKSON

Brother Dave Jackson born in St. Vincent and living in New York since 1965 died suddenly in his Brooklyn apartment on Saturday night (July 25 th). Death was ascribed to a chronic Asthmatic condition.

Born April 21st, 1942, Dave, who recently returned from a tour in the Carribbean for the purpose of obtaining first hand information on progress being made by various Black Power groups in the area, has never hesitated to demonstrate not only an understanding of the light of his people, but beyond that, ignored doctors' orders when concrete organizational work had to be done.

From this premise, assisted by his leadership, a functional organization has been formed directed towards politicising the Black people from the Caribbean now residing in Brooklyn. It is the aim of this organization, among other programs, to meet community needs, to raise the necessary funds, obtain literature, etc. that will supplement liberation movements in the Caribbean.

Brother Dave was about to begin final year this fall at Brooklyn College persuing a Batchelors degree in Economics. Like brother Frantz Fanon, Dave was well aware of his precarious health condition and the importance of rest, if his life was to be extended. However, in the image of Fanon, he chose to serve his people courageously instead of inactivity in the interest of longevity.

Dave has recently completed an article outlining the state of affairs in the Caribbean. UHURU will print this article in a subsequent issue with the hope of further stimulating our people to accept the flaming touch of liberation which has been set aglow by courageous liberation fighters throughout our history.

His unselfish contribution and the principles he operationalised shall always give new hope to the generation of Africans still unborn.

BROTHERS & SISTERS SUPPORT

Feb 11th DEFENSE COMMITTEE

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